mitted acts of injustice, hoped at some indefinite period to make fitting retribution. He pointed out, in vigorous terms, the fallacy of indulging in such imaginative speculations, owing to the uncertainty of life. Many appropriated what belonged to another and endeavored to persuade themselves that at some distant day they would make full compensation, believing, perhaps, that they were committing no sin in so doing, but it was a well established lact that under such circumstances extrication was next to an impossibility. The reverened gentleman also dwelt at length on the grasping avariee of some men, who in the hope of self-aggrandizement cared little or nothing for the welfare of those in their employ. He warned the congregation against the delusive idea of future retribution for sins committed that were suggested only by the hope of present gain. The musical services were, as usual, conducted by Mr. Gustavus Schmitz, who, with comparatively limited material, contributed much to the polemnity of the ceremobles. The mass sung was by Saileri in B flat, at the offertory Rossini's "O Balutaris' was beautifully rendered by Mrs. Giles, assisted by an excellent chorus. During the elevation the quartet sang, without organ accompaniment, "O Magnum Mysterium," with spiended effect. The teast of All Souls will be commemorated to-day.

OHUBCH OP THE HEAVENLY REST.

CHURCH OF THE HEAVENLY REST.

The Rest of the Saints. The Church of the Heavenly Rest, Fifth avenue, bove Forty-flith street, was crowded to excess yesterday morning with a congregation representative of wealth, fashion and intellect. The music was unexceptionably fine, and the entire service, although very protracted, was most impressive.

The Right Rev. Arthur Cleveland Coxe, Bishop of Western New York, preached, taking his text trom Revelation, xiv., 13-"And I heard a voice from heaven saying unto me, write, Biessed are Yea, saith the Spirit, that they may rest from their labors and their works do follow them.

In the sweet spring time, when the tender blades of grass peep out from the cold besom of the earth, when the trees put forth their bads, and the voice of the singing bird is heard in the land, the Church calls her children to rejoice in the faith of the resurrection of the dead. We re-joice, as children of God, in the resurrection of Christ. But now, when the leaves are becoming sere and withered, when the days are shortening and the first breath of winter is felt, we are reminded that we, too, are subject to decay—that we all most fade as the leaf. On this All Saints' Day we are naturally led to think of our immortality. Not, indeed, without hope, for the Church points to the noole army who have fought the good hight of faith and are now in possession at their crowns of glory. All Saints' Day should be especially dear to every one who understands and appreciates the fact that the art of living is to learn how to die. Remember, brethren, that if "this earthly tabernade is dissolved we have a house on high not made with hands, eternal in the heavens." The words of the lext must be similiar to you all, for how often have we beard them repeated over the grave of some departed friend? "Blessed are the dead who die in the Lord." What redective man, I often wonder, could live without such consolation. we are naturally led to think of our immortality. They do get along, but their existence in

often wonder, could live without such consolation as this? They do get along, but their existence in DEATH IN LIFE.

The palaces they rear crumble and perish, and they go down to the grave hopeless. It is logic to live in a madhouse if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. It is logic to be crazy if a man has no hope in Christ. When the Saviour. But let us bring this though theme to ourselves. Before another year rolls away, perhaps, many who are here to-day will be stricken down. The Christian religion prompts no heart to despair, and we come to the house of God for consolation and to commune with the saints. Do you ever reflect how much we owe these saints, who, for three hundred years after Christ arose, although pursued with fire and sword, although visited with persecutions unparalieled, propagated the truths of the Gospel of Christian propagated the truths of the Gospel of Christ. We owe the privilege of being Christians, and the luxuries of Christianity, to those martyrs who fought the fight of faith and won their victory. I leave these instorical facts, however, to bring the truth home to your own hearts and experiences. They who labor for Christ shall rest. This is not merely a hope. Remember that everyone baptized in Christ has a covenantal promes irom God that death shall not overcome him. By the blood of the Lamb they shall be saved. The baptismal covenants is your house of safety, and if you but stay in that house all

you but stay in that house all Hell is imported and if you but stay in that house all Hell is imported to flark you.

By being baptized in Christ and living in Him you shall be surely saved. Remember, too, that the works of men of the world do not oflow them; they may build colossal fortunes, achieve jame and glory, but if they rest from works of faith eternal woe shall be their portion. I feel it my duty, on a day like this, to be as a voice from that land where the saints rest. None here but have lost friends, dear ones, who now steep, in Jesus. It may be a mother. Are you to be everlastingly separated from her because you will not follow the Lord? Her pleading voice comes from Paradise to your conscience. Let it not be in vain. Make up your minds becordeleaving this house that you will keep the commandments of God and the laith of Jesus.

LYRIO HALL.

All Saints' Day-The Qualities of Saintliness.

The floral decorations at Lyric Hall yesterday were very beautiful. A large bouquet of roses occupied the table, and on one side of the platform were brilliant-colored autumn leaves and ferns.

Mr. Frothingham discoursed to a large congregation on the subject of "All Saints' Day." anid :-- in the calendar of the Romish Church this is All Saints' Day. The origin of the testival was in this wise:—There stands in the city of Rome a mighty church, called the Fantheon It was built before Christ and was dedicated to all the gods, and in it stood statues of emperors and mighty pagan deitles, which the people worshipped. In 608 Pope Bontlace begged permission to reconsecrate the building. The images of the gods were cast out, and the images of saints introduced, and it be came a Christian church, and on that day the festival of All Saints was ordained. The saints whose glory was held up were Christain saints We are not to suppose that the saints were exclusively Christian, for there were saints before Christ was born. We fail into the error of supposing that all saints, if not Christian, are at least pious by profession; that all saints are religious men. Not so. August Compte made a caiendar of saints, but they were not men out of the world, but men who were in the world. Now. these saints of August Compte-the atheist, the man who believed in no future-were still possessed of the same saintly qualities of saints in the Christian Church. As with the trees in autumn, each turning a different color, so it is with saints. The color depends on the nationality on the conditions of their life, but the spirit in them is always the same. What can we do better this morning than to think of the qualities of saintil-gess?

what is if to be a saint?

What gives coloring to that group of qualities which we call by that all but forgotten name? Let me try to analyze them for the purpose of making rou leel that these great qualities have not only lean the same in all ares but outht to be the

Lessons from the Lives and Deaths of the Fathers of the Church.

The Fathers of the Saints of the Church.

The Fathers of the Fathers of the Church.

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The Fathers of All Saints was commemorated

that all these virtues, singly and combined, belong to the new dispensation as truly as to the old. These qualities belong not to any theology or any theory of dod and man, but belong to human na-ture itself, and forever and forever it must be true that he that exalleth himself will be abased.

CHURCH OF THE MESSIAH.

Sermon by the Rev. Dr. W. R. Alger, of Boston-"Quit You Like Men."

The Rev. Dr. Aiger, of Boston, it was announced would preach at the Church of the Messiah yesterday, and a large and fashionable congregation flied the handsome edifice. The minister took his text from St. Paul's First Epistie to the Corinthians, xvl., 13:-"Quit you like men." This text, said the divine, was the battle cry of all Christians. It told men plainly what to do; it was the keynote to the life of Christ. Men could not be angels, because they were giorious bodies in heaven; they could not be brutes, because that would degrade them; they were not required to acquit themselves like angels, because that were impossible, nor like brutes, because brutes were impossible, nor like brutes, because brutes were not morally responsible; but they were structive entoined to acquit themselves like mea. This text ought to be considered carefully by all men. They should ponder deeply upon it. Men should read the Scriptures more thoroughly and use judgment in all of their religious arguments. They should be charitable to one another, fix their alieplance on God and tune their souls to accord with Christ. They must stand firm in all manly work, drawing strength room the Saviour. The time will come to all men when they need angels' help, and it they have been steadiast and faithful in the good work set them to do and acquitted themselves like men the angels will come and cheer them. There are times when hardships almost crush men, and when temptations beset them sorely, but they must fight against them, resist them with all their might, be men, and the kingdom of heaven would, at the last, be opened unto them. Angels, said the preacher, were good alone, and their works were ordered by God and were purely spiritual. Man's work was both bodily and mental, and he should act from his heart and be governed by the royal reason that his Maker gave him. He should send his thoughts out mito nature and learn, he should let his imagination go out into space and PROFIT BY WHAT IT SAW.

Men must not be led by false dogmas. They must cast off all superstitions, and search deeply after the study. They did God's will and loved to do so. Men must not be led by false dogmas. They must cast off all superstitions, and search deeply after the study. They did God's will and loved to do so. Men must not be led by false dogmas. They must cast off all superstitions, and search deeply after the study of the market of the minister, and embraced the following selection:—Bonum Est' (it is a good thing to give tuanks); "Come, Holy Spirit," quartet; "Teach us to Pray," Chan degrade them; they were not required to acquit themselves like angels, because that were

The Effect of Sin Upon the Spiritual and the Material Body-Sermon by the Rev. Chauncey Giles.

The neat little Swedenborgian church in Thirtyfith street, between Park and Lexington avenues, was well filled yesterday morning by a fashionable, but by no means large congregation. Rev. Chaun cey Giles, the regular pastor, occupied the pulpit. His text was from St. Matthew, ninth chapter and last clause of the second verse—"Be of good cheer; thy sins be forgiven thee." The torgiveness of our sins, he began, is the most important subject which can claim our attention. Sin is the only poison in the cup of life. We cannot consider the subject too carefully, and a study of it is very important to us; in fact it is a subject in which our vital interest centres. Sin is a disease of body-a distortion, a malformation, a spiritual death. It is a paralysis of all man's spiritual faculties. He is stricken as by disease; he wanders sickens and dies. Our conceptions of this subject are too abstract; we do not bring it home to us. I intend to present the subject in a somewhat novel manner this morning. The Holy Scriptures tell ne that the Lord made man in His image. After an infinitely perfect model, then, was man moulded. He was to become the perfection of human nature. We can have no adequate conception of the capacities of the human form for beauty. It overtons the mountains in grandeur: it rivals the tints of a summer sunset. The human face can be brighter than the day. We sometimes see faces whose expression is loveliness itself. There

FACES WHOSE LOOK IS A BENEDICTION. The Holy Scriptures tell us what the human face is capable of becoming. When Moses came down from the mountain his face shone so that he had to cover it with a veil. The logical conclusion is that so far as man becomes the embodiment of Divinity ne will become transformed into a likeness of the Divine. The face is a canvas on which the heart writes the life history. Joy illuminates it; it can be as suiten and warm as a summer day. It can be as suiten and warthul as a tempest. The face changes the body into its own form. In some faces the eye looks uneasy and sinister, the mouth frets even when it is quet and the whole face becomes a perpetual snari; a melancholy disposition casts its clouds over the councenance. You see imaginary sorrows stealing across the features. But the baser passions show as more terribly how the lectures. The lorehead will retreat because there is no need of intellect, the jaw will be prominent and large, and a heavy, debauched bestial expression will gradually settle upon all the lectures. You see men and women every day who remind you of animals. There is always a change going on in connection with mental culture. The inward deformity will show itself, as the seen observer has long ago discovered. Satan is always trying to conceal his cloven foot. The changes which we see wrought in the material body are not the changes of a short time. The lace is low and animal because it corresponds with the spirit which is within. Here we have the principle.

Sin is Deformity, ness of the Divine. The face is a canvas on which

with the spirit which is within. Here we have the principle.

SIN IS DEFORMITY, and its tendency is to claiming the whole spiritual body and afterward the material body into its own hideous image. One action is not sufficient to produce a change in either direction. When the spiritual form is bent and twisted into sin's horrible likeness the mark is left upon the material face. A young woman cannot permit her brow to frown with anger, or her hip to carl with scorn, and escape all traces of the disfiguring power. Her lace will bear the expression of it. A giving way to passion blackens the lace, darkens the brow, and twists the lace into its own repulsive embodiment of some miernal desire. Such is the laceyitable result of expressing evil passions. The

changes wrought in the material body are not effected as soon as those of the spiritual body, because the material body is so rough. The spirit is prown into the beauty of the divine image when the spirit is beginning its new lite. The new spiritual body which has begun within throws a charm over the material body. The regenerate soul before its fight is like a prince of noble blood in the disguise of a begrar. It is more than a figure of speech that men and women mase beasts of themselves. On the other hand, goodness and nobility mould the whole spiritual body in its likeness. Love is life; it never grows old. It is the iountain of youth. For this reason those whose sins are forgiven never grow old. In regard to the effect of sin upon our substantial body, it may be diment for us to consider these changes as considered a terrible thing to be branded for a crime committed. If a man's determination to commit acrims should be printed in large characters on his forehead he would never accomplish it. It is a mercy of the Lord that these changes at the lord signrious body; Why should we not seek to have this vile body like the Lord's giorious body; Why should we not seek to have this vile body like the Lord a giorious body; Why should we not seek to have this vile body like the Lord and the wear in this world we can change. Every time were risk an evil we do something to take off the sharp and ugiy lines in our laces and to remove the foul spots from our heaven? There are two classes of persons of whom we may speak—one, that which does not care about heaven; the other, that which does not whom we may speak—one, that which does not whom we may speak—one, that which does not care about heaven; the other, that which does not care about heaven; the other, that which does not whom we may speak—one, that which does not care about heaven; the other, that which does not whom we may speak—one, that which does not care about heaven.

ST. STEPHEN'S CHURCH.

Sermon by Rev. Dr. McGlynn-The Philosophy of Sanctity-The Saints Our Models.

Yesterday being the feast of "All Saints," solemn igh mass was celebrated in St. Stephen's by the Rev. Father Costigan, assisted by the Rev. Father McCready as deacon and the Rev. Father Carroll as sub-deacon. When Father McCready had finished the singing of the gospel the Rev. Dr. McGlynn ascended the pulpit. Before commencing the sermon the Doctor announced that on next Sunday evening Verdi's grand mass of requiem will be given in St. Stephen's, under the direction of Mr. L. Dachauer, by the same choir that sang it on last Sunday morning in St. Ann's church, assisted by other distinguished singers. He then gave his flock some pustoral counsel about their duty to support religion and reminded them that an opportunity was offered them to co-operate in God's work, the beauty of worship as expressed in the material temple, by attending the ladies' church, and thus helping to lessen the debt on the church. He then read the gospel of the day, Matt. v., 1-12, and preached a very consoling dis-course on the feast of the day, of which the foiowing is a synopsis :-

The Church, in appointing the Gospel of the Beatitudes to be read on the feast of "All Saints," plainly indicates that they, and they only, are saints of God, who have possessed those virtues on which Christ pronounced His solemn benediction. They practised these virtues while on earth and were happy, because, being raised by faith above the things of the world, they were not affected by those disquietudes and cares which rob the worldling of peace; and they now enjoy in heaven the complement of that happiness which made them blessed in "this valley of tears." It is not for the saints' sake, but ours, that the Church has established this festival. When we reflect that the saints were once the same

has established this festival. When we reflect that the saints were once the same that the saints were once the same that they had no other road whereby to reach heaven than that which is open to us, do we not reci the consoling assurance that their glory may be also ours? We should resolve never to sacrifice this glorious hope by allowing ourselves to sink under temptations, which their example has taught us to overcome.

This reflection had a great influence in deciding St. Augustine to enter manifully on the road to heaven. "What it delights us to honor," says the libitatious Bishop of Hippo, "let us not be ashamed to limitate." God commands us all to aspire to hoiness. Our Saviour says, "Be you neriect as also your heavenly father is periect;" and this command implies the duty of trying to imitate the virtues of the saints. We may not be able to cling as closely to the cross as did those heroic souls, but we can follow at a distance and "not aisr off," as did the disciple aiter denying his Master. Diligent and persevering prayer is a certain means of obtaining, through the merits of Jesus Christ, all the aid that we require in our endeavors to follow in the lootsteps of the saints. We can also have the assistance of the intercession of the blessed in leaven, if we only sax it, and the Courch exhorts us to pray to them. We know from Holy Writ that the faithful can

heaven, if we only ask it, and the Church exhorts us to pray to them.

We know from Holy Writ that the faithful can help one another by their prayers; and surely the saints in approaching the throne of God, who is love, cannot have become less solicitous about the saivation of their brethren. St. John in that wonder ul book "The Apocalypse," states that he saw the saints offering up the prayers of the faithful in

GOLDEN CENSERS

saw the saints offering up the prayers of the fathiul in

GOLDEN CENSERS

before the throne of the Lamb.

The saints had greater dimculties to contend
with than we have. Many of them were men of unusually strong passions. St. Francis de Sales, that
angelic model of meckness, tells us that he was
naturally irascible. The Apostic of the Indies, St.
Francis Xavier, was eaten up with ambition, yet
St. Ignatius, by properly directing that passion,
gave to the world a glorious model of zeal for the
salvation of souls. And so with all the saints.
Let us waik as closely as we can in their lootsteps and we shall surely hear the divine invitation, "Come ye blessed of my inther and possess
the kingdom prepared for you from the beginning
of the world."

CHURCH OF ST. JOHN THE BAPTIST.

The Bishop of Kingston, Jamaica, on and His Church.

After a strictly unritualistic service at this church yesterday morning, the Right Rev. Reginaid Courtenay, Lord Bishop of Ringston, Jamaica, delivered a very eloquent and spiritual discourse on the bridal relation of the Church and the individual believer to Christ, taking his textfrom Psaims, xiv., 10 and 11—"Hearken O, daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty; for he is thy lord: and worship thou him."

The right reverend prelate began by saying that the words of his text conveyed the idea of a marriage. It would be a mistake, however, to suppose that the language of this marriage song was to be limited to its primary signification, or merely referred to the marriage of King Solomon to the daughter of the King of Egypt. It perhaps had that earthly meaning, which would come first, but there was an after spiritual signification, difficult and deep, which would distinctly refer them to a Scripture are to be taken first in their literal and then in their wider spiritual signification; and, having exhausted all their literal meaning, we shall find the beautiful images which lay beneath them. The words used by the Psalmist elsewhere, "Thon shalt put all things inder his feet" could reser to no one but to the Divine Son, who was only second to God the Father, as was explained by St. Paul when he said that Jesus was "made a little lower than the angels to be clothed with glory and nonor." Under His lect the Aimgist Father would put the universe, that He might fill all things. The words, "Thou art fairer than the enderen of men," could refer to but one being. Who could be said to be "aitogether lovely" and "full of praise" but the son of God, to whom the Father, we are told, gave not the spirit by measure: The term "most mighty" could not apply to Solomon, but must refer to Him who was to gird His sword upon His thingh and would forever sit down on the right hand of God, being annointed with the oil of gladness above His fellows. The daughter who is to lorsake her own people and her father's house is the Church of Christ, the bride, the Lamb's wile, of whom it is said "thy Maker is thy husband;" and it is exactly in this relationship that every individual believer stands to the Saviour as his accepted bridegroom. It was this injected union which was alluded to in Scripture in those passages wherein idolatry is called adultery. The marriage customs of the Jews made the hallowed union between the betroethal and marriage, and sometimes in carly ages people were betrofhed in miancy, many brides not seeing their husbands until the bridal day. In the same way the Church and every individual believer is piedged to Christ, and we awat as Christians that time at winch the bridegroom will come out of his commercand the nearning our hearts are piedged to Him who is the lairest among ten thousand and altogether lovely, whom we worship and adore. We were sealed to Him in the waters of regeneration, and relewed our professions of love and devotion in confirmation; w then in their wider spiritual signification; and, having exhausted all their literal meaning, we

CHURCH.

Dr. Wild on Ministering Spirits

Dr. Wild's sermon yesterday morning was based upon Hebrews, i., 14—"Are they not all minister-

ing spirits, sent forth to minister for them who

of all the elementary substances of the earth, and

thus man by his physical constitution was related

to the world of matter. If this was true man was a marvellous centre of force and a subject of won-

deriul influences. Each element was relatively proportioned and serviceable in a state of health;

disproportion entailed disease, and disease pro-

duced disorganization and death. But man

was more than a material organization. He was

spiritual and immortal. The demands and real

needs of the animal were bounded and contained

in and by the material; but man soon outgrew this

in and by the material; but man soon outgrew this world, and longed for something not of earth—a desire that was intensified by considering the Interest that Heaven took in the same, for even angels were made to minister unto us, to aid us in such a manner as should instruct us in things pertaining to eternal life. Of the mode or nature of angelic ministration we could in this life know but little; but the speaker clearly showed by convincing argument that such was part of their mission, and their ministration was specially applicable to infants until their minds could grasp material things. Their work did not end with this world's fleeting existence. He believed that when we come to our second birth by death; when strange sounds break upon the infant ear; when strange influences shoot athwart the brain and heart; when the grandeur of the beauty of the eternal city far surpassed the beauty of the ancient temple; so the soul that struggles through death and is overwhelmed by the beauty that meets its vision is taken charge of by the angels, and told this and that till it began to grow and grasp all it saw. Dr. Wild closed his remarks by urging his hearers not to be indifferent to their salvation, or slow to have the ministering influences of angels, until it was decided in love that they were subjects to fail into the hands of the good and the holy.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Communion Sunday at Plymouth Church-Sermon by Mr. Beecher on the Indwelling of Christ.

Though the chill north winds blew yesterday

morning with pittless severity, the lobbies of Plymouth church and all the entrance doors were

crowded with anxious and patient listeners, who were unable to find seats in the auditorium. It

was communion Sunday, and before the prayer

that precedes the sermon nine persons were publicly admitted to the church on their profession

of faith. The subject of the sermon was on the "Indwelling of Christ," and the text selected was

the last three verses of the twenty-eighth chapter of the Gospel of Matthew-"And Jesus came and

spake unto them, saying, 'All power is given unto

me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of

teaching them to observe all things whatsoever I have commanded you; and lo, I am with you al-

way, even unto the end of the world. Amen." Also the sixteenth and seventeenth verses of the

fourteenth chapter of the Gospel of St. John-

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you

torever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not.

dwelleth in you and shall be with you." The first

passage which I read, said Mr. Beecher, is the

mission of the apostles, and well it expresses the work; go lorth and preach the Gospel in all lands,

to those in them; and it declares that the source

of their hope and comfort was Christ himself within them. It appeared that that was to be

THE LIFE FORCE, and that they were in a sphere where a higher force of life would be demonstrated that could not

shall be beirs of salvation."

whom we may speak-one, that which does not care about heaven; the other, that which shrinks from presuming to inquire fully into the question. There are people of recent years who say it is unmanly to discuss the matter at all—tnat is to say, it would be manly in us not to hope that God would make for us a happy eternity. If a philosopher or statesman were to tell us that he labored solely for fame and for a living we would despise him When a man is at his work or is doing good anywhere he feels better and is more nobie in himself when he has before his mind the consciousness that death is not the end of lue, but the beginning. This has been felt in all ages. It has been the ex-perience of the heathen as well as of the Bible man. It exhibits an abundant evidence of the beauty of the religion which teaches us that in the most exalted life to which man can aspire the source of the aspiration is inseparably mingled with

THE HOPE OF IMMORTALITY. It is difficult to conceive how anybody, with full common sense, could attempt to strike out such a hope from men's hearts. In reasoning on such an attempt and the causes of it the thought strikes us that there are some people, perhaps, who would strike out the hope on account of the fear in their own breasts. It is said in the Bible by an iliustrious follower of Christ that the good fight was lought, the laith preserved, the close come to, and he was now in hope of an immortal crown of glory. Christ himself has spoken often of the sublime truth of His mission and of the future rewards for the observance of the laws He was announcing. Is it unmanly to follow the teachings
of such great moral teachers as these, or to
deny—what is beyond all proof—the testimony of those who had heard these
teachings uttered? Can the resurrection
of the Saviour become a lie because a tew men
would not believe in heaven, or can He who rose
from the dead and who ascended into heaven and
who had taught the most exaited moral truths
ever uttered on earth have been deceiving the
world when He spoke of the joys after death
which awated those who would hearken to His
teachings? We cannot, it is true, see heaven, nor
can we become each of us laiormed of the happiness and the glory there, as we might of the advantages or the peculiarities of some far off country. But we can know about it just the same as
men can know of anything from an adequate
source. By the laws of human evidence and
knowledge, a statement of which we hear deals
with facts that we know about. The statement
about a heaven comes within facts of which
we know something. Suppose we had never seen
a nest; yet, if we knew as muon about the
nature and habits of birds as we do, we could
reason back to a nest. Suppose we had never
seen a home, yet were we to see a little child we
might reason back to a home and even dwell upon
a mother's love and care for the child. And so it
is with us and heaven. We know the nature of
that which we want and the necessity of it, and
WE CAN TAUS REASON ABOUT HEAVEN.

Sin and poverty we want to get away from; sorrow we have a dread of. The opposite of thesemust be something. Even in the quinty and simple
truthuliness exhibited, a dim shadow of the world
that is opening. One cannot look upon the earth
and not turn his evestoward the sun and the ponderous worlds which all go to add to the earth's
beauty. Nor can we look upon lie here below
and not turn ais evestoward the sun and the ponderous worlds which all glory. Christ himself has spoken often of the sublime truth of His mission and of the future re-wards for the observance of the laws He was an-

Let us know where the truth stands. The man has never truly lived who d which the future life, and who would not have been a much better man had he not spurned the hope which struggled among the aspirations of worldly life. If the Gospei is Christ has Christ gone from us to a dim distance, where he cannot be seen? Or is Christ lost? There is still the courage among us which true faith inspires; but heaven is not here below, and we should not fear to seek it out.

In the atternoon the Rev. Mr. Ganse preached the first of the Sunday alternoon sermons on the subject "Penitents True and False."

SEVENTEENTH STREET METHODIST EPIS. COPAL OHURCH.

Sermon by Rev. W. H. Boole Upon "Sin

and Salvation."

The Rev. W. H. Boole preached yesterday morning in the Seventeenth street Methodist Episcopal church upon what he announced as "Sin and Salvation—What are These ?" He took his text from one of the episties of Paul—"Salvation is not by works, but by saith." He said it was a great mistake to judge inward life from outward appearance. The man who did the most to prove himself a Christian was often the worst in his soul. The world might not know or see this, but God knew and could judge the man in his heart. The secrets of the heart were not ours to know, and man might be impelled to his actions from very different motives from those we supposed him to possess. The heart was the inward volition of man. God's great goodness, which moved worlds, could not move that. In one moment He could turn a dozen new worlds from off His hand, but the heart of man was an abyss that even He could not make good if it were pad. Some men set themselves against goodness and foreswore God and His mercy. Other men came every Sunday to meeting and wore their regulation suit of Christian regimentals, but inside of them they were unclean. It was like a tree, We saw only the branches and leaves and trunk. They were to all appearance fair and periect. But for God, who could penetrate down to the root and fibres of the root and sap itself, He could see what it was all made of, and where was the rottenness of the whole. He could tell what this tree was going to be. He knew the day when the inward rottenness would reveal itself when the inward rottenness would reveal itself and be made apparent. Sin was not really in the commission of wrong. It was so with us because we could not understand beyond what we saw and heard. Thus in our criminal jurisprudence there is only one crime into which man makes any attempt to penetrate the motive of the actions of the criminal. This is murder. Here there is always a distinct attempt to fathom the inward workings of the mind. The question with judge and jury always is, Was there premeditation? And the greatest efforts are made to find whether there was or not. But in any ordinary human worldly sin there is no attempt made to do anything of this kind. In stealing, for instance, nobody wants to know what was the man's human worldly six there is no attempt made to and attogether lovely, whom we worship and adore. We were sealed to him in the waters of regeneration, and renewed our professions of love and devotion in confirmation: while in the sacrament of his blessed body and blood we present curselves a living sacrifice, and deficate and present to him again and again our souls and present to him again and again our souls and present to him again and again our souls and present to him again and again our souls and shodies as a free and reasonable offering. We must show toward him all the evidences of a sincere love, worship and affection, without which the relationship between our souls and that of our Divine Lord cannot be maintained.

It is the duty and delight of an expectant bride to decome assimilated to her bridegroom's wishes as to prease him in all things. There are no such things as trifles in this leaventy love, but our whole heart will be God's if we form part of the whole heart will be god's if we form part of the whole heart will be god's if we form part of the whole heart will be god's if we form p

and that they were in a sphere where a higher lorce of life would be demonstrated that could not be obtained on earth. This is just the consciousness of a sphere or a higher spiritual life that was not representable. If there was a life or truth laculty working together, then its working together was different to what it had been here, if there is any one truth in the New Testament that is more precious than another it is that which we get when Jesus died without any evident power of resurrection, and when he declares to them that it was expedient for them that he should go forth from them and that the separation from them was to result in a higher union, infinitely transcending that which was known. Oi this declaration of union, did it belong simply to the band of the apostles, or did it belong to all christians? Is it a special work that may belong to all, or may it be appropriated by every soul that can rise into the condition of it. The apostles were appointed to be

THE FIRST WITNESSES

of it. What was necessary in the beginning was that the facts should be witnessed to by competent men; that there should be given to them all authority, all power of instruction; and beyond that they had no special prerogative for doing anything that lifted them above the ordinary believer. Is there really, then, any intersphering of man with the divine soul, or is this simply metaphorical language? It is very certain that there are experiences among men that in themselves transcend every common experience, and which exalt the power of thought, of vision and of the will, and also motives which spring up, and the limitations of which we could not give any explanation of. Mr. Beecher then proceeded to consider some of the signs and effects of this union. One of the first tokens of the indwelling of the Divine nature within as is to the long and the limitations of which we could not give any explanation of. Mr. Beecher then proceeded to consider some of the signs and effects of this union. Some of the signs and effects of this

are not understood because not known. The Episties of Paul were to the Christians, not to the unsaved. They applied only to that portion of the world which had understood the teachings of Christ Jesus. Sin is, indeed, one of God's great revelations. To the price of salvation we see the value of it. Thus we speak of the cost of our liberties, and we mean by that not simply the price paid in coin, but the expense of human blood. We say the preservation of this nation was made at an enormous price, and we mean by this that it cost your son and this other one soon, and your brother and so on. It does not apply merely to the cost in money, and this is the cost of salvation. It was not paid in maney nor by the sufferings and sacrifice of 10,000 angels, but by the giving of the blood of Jesus Christ, a more potent sacrifice than any other could be. ering our superior civilination I have to declare to you that I believe the Ephesian idolatry less offensive in the sight of God than this all-al ing American partisanship. While there are honest and true men, Christian, elevated men who stand in both political parties, and who come into the autumnal elections resolving to serve their city, State or nation in the best possible way, I have noticed also that with a vast multitude it is a mere question of contest between the ins and the outs out, and those who are out trying to get in and thrust the ins out. And one party cries, "Great is Diana of the Ephesians!" and the other party cries, "Great is the Diana of the Ephe-sians!" neither of them honest enough to say, SEVENTH AVENUE METHODIST EPISCOPAL

GREAT IS MY POCKETBOOK. (Laughter.) Once or twice a year it is my cus tom to talk to the people about public affairs from what I call a Christian standpoint, and this morning I have chosen for that. History tells us of a sermon once preached in the Highlands of Scot-land on the sin of luxury, when there were only three pairs of shoes in the whole audience; and during our last war a good man went into a hosouring our last war a good man went into a hos-pital distributing tracts, and gave a tract on the "sin of dancing" to one, both of whose legs had been amputated, (Laughter.) But I hope this morning, instead of being inapt in what I should say, to present some thoughts that would be appropriate for the consideration of Caristian men, especially as next Tuesday great affairs are to be settled. Set yourselves against all political falsehood.

responsibilities. The Most monstracts in the elections. I stop at the door of a democratic meeting and I listen, and I hear that republicans are thieves. I stop at the door of a republican meeting and I listen, and I hear that the democrats are scoundred. Our public men are lied about, microscophical part of the men are led about and the men are led about and the men are led about and the men are led about a state of the men are led

God says to political parties, by the principle of humanity remodel government, educate and save the people. Failing to do that, down they will go, burying in their ruins all their disciples and advocates.

MR. GLADSTONE ON RITUALISM.

LONDON, Oct. 10, 1874. The principal points of the article on ritualism. which, as has been long announced, Mr. Gladstone is to contribute to the forthcoming number of the Contemporary Review, were given in yesterday morning's papers, which had been furnished with early sheets for the purpose. The general opinion seems to be that the article is somewhat vague, and, except on one point to be hereafter notic not sufficiently explicit. Mr. Gladstone explains ritual to be founded on the apostolic precept that all things should be done decently and in order. and declares that "ritualism surely means an undue disposition to ritual." Of the ritualism by which the public mind has been agitated. and concerning which great controversy has been raised, Mr. Gladstone has but little to say. He chooses to regard ritualism apart from its use, but symbolizes those doctrine and those precepts which are nearly akin to the he admits that a strong connection between high doctrine and high ritual is to be found in the

Church of England. This connection, he says,

'is for the present hopelessly mixed with polemi cal consideration, and therefore excluded from

the field of these remarks."

Mr. Gladstone writes with such marvellous eloquence that it is regretted that he has not chosen to face the matter boldly and to speak without reticence upon it. charch to these fruths, Mr. Beccher said:

"It there were not saints here and there
huisance. There was not in the tramp of
all the armies of the world so much blood shed as
had been shed by the Church eccleriastics. There
had not been so much ignorance maniested anythe sat upon ignorance and the Church, which had
sat upon ignorance maniested anyyou will gather together in every village and own
a band of a lew true living Christiana." Mr.
Beecher concluded with a very carnest appeal to
those seeking tais indwelling of Christ to stay and
unite with the Church at the communion service.
THE COMMINION.

At the conclusion of the principal service the
floor of the auditorium was entirely filled with
communicants, and among these was Mr Henry
C. Bowen. The service, which was one of deep
and abding interest, occupied about half an hour.

TALMAGE'S TABERNACLE, BROOKLYN.

Christian Voters Advised as to Their
Duty at the Ballot Box.

The Tabernacle, presided over by the Rev. T.
De Witt Talmage, was thronged to excess yesterday forenoon by an attentive audience, many of
whom were attracted there by the announcement
that the reverend gentieman would discourse
upon the auty of Christian men at the ballot box.
The sermon was founded on the scene described
in Ephesians, where the uproar is raised against
Paul, who had raised his voice against the worship of holes. The scene, the preacher said, reminded him of the excitement we have almost
tevery year at the elections. While the goddess
Diana has lost her worsnippers and he temples
have gone into the dust, our American
people want to set up a god in piace
of it, and they want as all to bow down
before it, and that god is political party. Consid-When he tells us that the outspring of ritualism